The Industrial Labour Welfare Assn. Ltd.,

Welcome Speech by

Shri G. D. Naidu,

President,
The Industrial Labour Welfare Association Limited,
Coimbatore

and

Speeches of

Dr. Suniti Kumar Chatterji,

Dr. S. M. Katre,

Dr. Murray B. Emeneau,

Dr. Banerji,

and

Prof. T. P. Meenakshisundaram Pillai

Members of Faculty

THE SUMMER SCHOOL OF LINGUISTICS,

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at

"GOPAL BAGH",

Avanashi Road, Coimbatore.

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Shri G. D. Naidu, President, Industrial Labour Welfare Association Ltd., Coimbatore arranged a tea-party at "Gopal Bagh" Coimbatore on 30—5—1959 to meet the members of the Faculty of the Summer School of Linguistics.

In the course of his welcome speech Sri Naidu said that Hindi should not be compulsorily introduced in Non-Hindi speaking areas. He paid high tributes to Dr. Sunithi Kumar Chatterji and other Members of the Summer School of Linguistics and expressed the hope that it would be of great help to the people in improving their knowledge in various ways.

Shri Suniti Kumar Chatterji, Emeritus Professor of Comparative Philology and Dean of the Faculty of Fine Arts and music in the University of Calcutta and Chairman, West Bengal Legislative Council, Calcutta, spoke about the object of the Summer School of Linguistics and said that it was one of the Human Sciences to have a systamatized knowledge to know oneself and something of his brother-man. He added that it would try to revive the glories of India.

Dr. S. M. Katre, Dr. Murray Emeneau, Dr. Banerji and Prof. T. P. Meenakshisundaram Pillai also spoke about the object of the Summer School of Linguistics.

Speech by

Mr. G. D. NAIDU

Dear Friends,

In the first instance I am glad to introduce these friends who have come to our town as Members of Faculty of the Summer School of Linguistics. If I say the names, introducing all the members here, with their activities, it will take much time and it may not be possible for all our guests to know and identify each member. To avoid this difficulty I have given all the names in the invitation card itself.

Actually I do not know what work this School and the members have taken in their hands and also I do not know how much use we will get by their efforts. It will not be right for me or any one to praise or to criticise anything without knowing fully well. In general, I did not take any interest in any languages until recently, except the opposition for Hindi language. Long ago I too learnt a mixture of Hindi and Gujarati when there was a need for me while in Bombay for some years. Afterwards I have forgotten even that language. Then I learnt English sufficient for my travel on account of my business connections. Whatever may be the case,

in one way I don't approve in any language wherever the fictions or novels are filled up in the names of God, in the names of experts in novels, as writers or scientists with the writings or books describing the murders, fightings, stealing, robbing and describing the beauty and love and behaviour of men and women, boys and girls and such other nasty things, which can spoil any youngster's mind. Of course in one way they may be useful for aged people, whom anything cannot spoil, as they have no strength. Such books may help them to easily spend their time, when they are not fit to do anything else.

As far as I know in this summer school no such things are taught or spoken by anybody. I have no grudge against any language. But recently on account of the direct and indirect thrust with pressure by the Hindi interested people, I hate the introduction of the Hindi language by our Government, on account of their present political party strength, in the non-Hindi states. Not only myself hate the way of compulsion but also all the non-Hindi people are vehemently opposing and the hatred is growing, perhaps to lead a big internal war. Unfortunately, it seems the Government is not going to open their eyes until such inevitable internal war is started.

I don't know why the energy of the Government is spent on this small, unnecessary matter, when there are many other things waiting for priority.

Though our President, Prime-Minister and many other leading personalities do not like to thrust anything on people against their wishes, some politicians are thrusting Hindi language by all means sometimes not quite fair which feeds fuel to kindle the fire to grow into uncontrollable flame. I am sorry I am gradually leading my speech to Politics, which I always hate to bring in this hall.

I want to use this occasion to hear Dr. Sunithi Kumar Chatterji who is a well-known linguistic expert, who knows many languages. Knowing many languages means, not simply knowing a few words here and there for the use in the home or at the time of travel, at the shops and in the streets. Whatever he has taken in hand, he has done very good research. For instance he has gone through "Kural", "Naladiar" and many other highest classical Tamil Books (Not Novels). He can teach Tamil, the value of Tamil, perfect and highest meaning of Tamil language to us, many Tamilians, who are here and who do not know so much as he knows. I will give here one instance. He has translated

his name as "Nannerimagan" நன்னெறிமகன். He has sent a letter yesterday and another one to-day in which he has signed as "Nannerimagan" நன்னெறிமகன். Some days back he sent one letter, in which he signed as "Nanneri Murugan" நன்னெறி முருகன். That means his name's first word "Sunithi" carries the meaning "Nanneri" (நன்னெறி) and the second word "Kumar" carries the meaning "முருகன்" in Tamil, then Chatterjee. I told the name "Murugan" was not so much with morality and for the same word the meaning of "Magan" (மகன்) was better with very high meaning and he might sign in that way. Then accordingly he is signing the letters as such.

I am not able to mention all his ability and capacity here. You can imagine he is managing the Legislative Council as Chairman in West Bengal, the most complicated state in our country, very efficiently.

In the same way there are many other eminent members such as Director of Deccan College, Dr. Katre, Dr. Saksena, Dr. Varma, Dr. Emeneau, Dr. Frederik, Dr. Ghatage, Dr. Kalelkar, Dr. Mahandale, Dr. Pundit, Dr. Southworth and some of our friends here, Dr. Krishnamurthi, Dr. Venkateswaran and then Professor Bannerjee, Prof. Bhat, Prof. Page,

Prof. Fairbanks and then our friends T. P. Meenakshisundaram Pillai, Prof. Shanmugham Pillai and other friends. We want their matured advices from their long experience. Of course, they may, all of them, may say that they cannot spend much of their time here. We the guests here won't mind to be here for a little longer time to hear such valuable advice when it is available. I hope you won't give any excuse. I request all of you to give the best advice which will be profitable to the City and can be remembered for ever.

Two days back, these members invited me for a Lunch Party in which Dr. Chatterji and Dr. Katre, gave a speech in which they praised me. Generally we have to say something in return. I mentioned there that I won't thank any one of them, but I had to thank Mr. G. R. Damodaran and Mr. Krishnamurthi. I told them that I would explain in this party why I wanted to thank them while these members invited me for lunch.

Mr. Damodaran and Mr. Krishnamurthi took up the whole responsibility to conduct the Summer Course providing big halls for lectures and big luxurious places to live and supply all their needs without any delay or defect. While they have taken up such responsibility, while they have provided

so much, they have given the opportunity to me to have Dr. and Mrs. Chatterji, Dr. and Mrs. Katre, Dr. Saksena, Dr. Varma with his daughter and son as my guests. If they have not given this chance, I would not be able to see them, to know them and to mingle with them to learn various things in such a short time, but discussing leisurely on every point. If any one of you want to know so much in this short period, it may take years. This is a great profit for me and I am more fortunate than any body else here. Though Mr. Krishnamurthi Principal, and Mr. Damodaran are the main members on these efforts, they had not got so much time to be with them as I have spent with them. For this reason, I have to thank them. Further if they have not invited you for this Summer School, I would not have the chance of hearing your lectures and meeting you here and seeing so many students. Though they are students now, all of them are experts in something or other. Many friends are with their family. This is the reason for thanking them first. With so much inconvenience all of you have come here, for which I thank you again. I don't want to take much time touching any other subjects as we all want to hear from you.

THANK YOU ALL.

Speech of

SUNITI KUMAR CHATTERJI.

Mr. Naidu, our host, has asked me to speak before you on the present occasion. But both Mr. Naidu and you, my colleagues and my students, and some others here who are his guests this evening, like ourselves, you have been hearing me all these weeks. So, there has been plenty of talk from my side. But nevertheless, on the subject of Linguistics as a science, I might say just a few words.

You know that Sir Asutosh Mookerjee of Calcutta, was one of our greatest educationists of the present century. He transformed our University, the University of Calcutta, and through it he showed us the way how to change our Universities in India from mere examining bodies to teaching and research institutions. He was also the first man who sought to bring in the neglected Modern Indian Languages within the umbrage of the University. When he introduced M. A. courses in Indian Modern Languages, like Bengali, Oriya, Hindi, Maithili, Urdu etc., with which we were directly connected in Calcutta, there was from our orthodox educationists a certain amount of, not

exactly opposition, but amused tolerance. But he succeeded in doing it; and he also made the mother tongue a compulsory subject in the University curriculum. This was a great achievement; and the value of it was soon understood by most other Indian Universities, which quickly followed suit.

Now, after Sir Asutosh's demise, there was erected a little bust of him in one of the halls of the University, and there, at the foot of the bust, which is a herm or standing pillar-like structure in marble, there is a long inscription in front telling us what he did for education and for public life in our part of India; and at the back of the base, there were written two lines of verse, or so-called verse, as some said they were doggerel lines:

"His greatest achievement, the noblest of all,
The place for his Mother in Step-mother's hall".

In any case, most people thought that it was right and proper to inscribe these two lines which were exceedingly suitable; for these lines were suggestive of the fact that in the University where English was the dominant language and Bengali or any other mother-tongue of the students had no place whatever, Sir Asutosh was successful

in finding a place for the mother-tongue in the hall of the University where English, considered to be a step-mother to the Indian student, alone reigned.

But here in this Hall of Science, Mr. Naidu had done one thing. He has found room, though for the evening, for one of the Humanities in his workshop, in a scientific, and one might say, in a manufacturing institution.

We always think that science and the Arts, the Physical Sciences and the Humanities, are against each other, and their relationship, speaking in the old Indian way (in terms of a polygamous family, which is not too happy) is like of co-wives. They have had a sense of rivalry with each other. This sense of rivalry was noticeable very much in our higher education.

Linguistic is a subject which is looked upon as a new science, and it is one of the "Human Sciences". Now-a-days we are in the habit of classifying all our knowledge as science, taking the word *science* in its original sense, as coming from Latin root *scio-scire* meaning 'to know'. Science preeminently means 'knowledge' or 'systematised knowledge'.

We now find it more appropriate, more convenient to divide all knowledge into two main groups: Knowledge which relates to humanity or mankind and knowledge which relates to Nature or the Physical World.

When that illustrious Englishman Sir William Jones with some of his English friends established in 1784 the Asiatic Society in Calcutta, he declared that the Society will have as its field for investigation, Nature and Man; whatever is found in the former, and whatever has been done by the latter, within the bounds of Asia. So from that point of view, we can take all our knowledge – systematised knowledge – into two main groups, viz. the Human Sciences and the Physical Sciences. Of course, the Physical Sciences have their appendage or extension in Technology, which is so very valuable for the well-being of Man. In the olden days, when present-day science was virtually unknown, the study of language through grammar, rhetoric and literature, and logic and philosophy and theology had the field. The physical sciences were nowhere. When Nature or physical science started to be studied, they called that just "Natural Philosophy".

Now the tables are turned, and our attitude has changed. Physics was known as Natural Philosophy. In our college days, 50 years ago, our Physics students used to read a book by a French scientist, Ganot–Ganot's *Natural Philosophy*. Evidently they found no better name for the science of Physics.

But the term Science now rules supreme. Now we are very happy to describe even Literature as one of the Human Sciences. So that the word *Science* has ultimately won, and that is all only natural, because it indicates in a new way all systematised knowledge.

Now, our Linguistics is a very new science in the West. Its beginnings go back in our country to at least 2500 years from now; possibly it is older. This science was then taught with certain limitations, no doubt. It was also no doubt studied in ancient Greece also. But the discovery of Sanskrit by European scholars has directly led to the birth of Modern Linguistics, which is quite a unique science. This science as a human science deals with the phenomenon of Man in one of its most important characteristics. Linguistics, moreover, has been the immediate mother of ever so many other sciences, also dealing with Man. The sciences have all of

them received very great support from Linguistics.

Now, our Host wanted to know what is the value of this science. I will tell you an amusing thing which happened in our University long ago. They were discussing in the Senate the necessity for having arrangements for the teaching of Experimental Psychology. One gentleman, who took upon himself the role of a tribune of the lay people, without much of scientific or cultural background, started a tirade against the introduction of this new subject in the University: and he said: "in the list of subjects which you are going to teach in this new science, I find one item 'Animal Behaviour'. Now what is the point in teaching the boys 'Animal Behaviour'? For God's sake, teach them 'Human Behaviour'".

Another gentleman, on a subsequent occasion, asked me as a Professor of Linguistics in the University: "What good does this Linguistics do to Humanity? Does it make rice cheaper?" I said: "No, it does not. Many things don't do that. But then, it enables you to know yourself. It enables you to know something of your brother-man. It enables you to become in certain respects a much better specimen of the *Homo Sapiens*, of man who has got

intelligence in him; and that is the value of it".

You have heard, that while commenting on Linguistics, just now, Mr. Naidu said some strong and trenchant words about the linguistic situation in our country, which were not liked by some members of the audience; and I think I would have liked him not to bring in all that.

Mr. Naidu has also requested me to speak on that point. I won't do it. I have expressed my opinion elsewhere, and they are perfectly clear. I know they are not liked by many people, but nevertheless they are there; and I will not bring any controversy here.

This human science of ours has a very great value and people are beginning to realise the importance of it now. This science is connected with both physiology and psychology. Now-a-days the barriers between the sciences are being gradually obliterated, and just as we are now realising that Matter is Force, or Energy, everything appears to be just a form of a single Entity. How are they related? We, do not know. We, all of us have in our minds just a big note of interrogation, in this matter.

In any case, we find that some of the human sciences do merge into the physical sciences. Take, for example, one very important subject in Linguistics which we are studying here –Phonetics. It is the science of speech-sounds. Language itself is partly physiological, which means, it has a physical or material basis which comes under the Natural Sciences; partly it is psychological, which means that it is a Human Science, connected with the fact of Man and his mind. But even the study of the mind is now looked upon as one of the Physical Sciences. Now, for the study of Phonetics, we too require the aid of Physics. Experimental Phonetics is claimed by both the subjects of Physics proper and Linguistics. There are other sciences also, which pass on from the realm of the pure humane or human limits into the limits of the Physical Sciences.

We should properly understand the implications of this Science of Linguistics. It is a great thing which we need, now that we are trying to revive the glories of India. Some of us think very highly of the glories of India in certain fields which I don't think ever existed. But the real glories which existed we should appraise in their proper context, and in their proper character. One of the greatest of gifts that India made to

the world, was a grammarian of the type of Panini, whose Sanskrit Grammar forms one of the foremost intellectual achievements of mankind, considering the remarkable way in which the language has been analysed. We are indeed very proud of that, and pardonably proud too. So also the System of Phonetics as it developed in India; and Modern Phonetics, with all its scientific apparatus, is only registering its approval of ancient Indian Phonetics, is giving it, so to say, its stamp of **imprimatur** to certain findings of the ancient Indian Phoneticians who did not possess mechanical devices. But of course, we should not be dogmatic, be it Linguistics, or Phonetics or any other Science.

I don't want to encourage your sentiments towards chauvinism or jingoism in connexion with a science like Linguistics. You who are registrants in the school, have come here to study the methods and principles of the science, and that is very good, and for that we are very happy. I began my own study of Linguistics exactly 50 years ago, in the year 1909, when I passed my Intermediate Examination and Joined the B. A. Class. Now at that time we did not have much idea of the Physical Sciences coming to the service of the Linguistic Science. At that time, we

were told that for the Linguistic Science, just the brain was the laboratory, and all the apparatus was, at least to a very large extent, stored in the brain. Now-a-days you have got to take the help of various fine instruments. The brain alone is not enough. Of course, the brain holds everything, and the capacity of Man's brain is increasing – it is infinite. You know all that. But there has been a revolution in Linguistics during this half a century, and you have been placed in front of that; and I envy you for this. You are living in a more progressive age for science than it was my luck to do. You are welcome to do significant work in it; you can proceed further, and make more and more improvements in the Science. That is one thing which I would like to impress upon you particularly.

There is another matter. I don't think there would be any controversy in a social gathering. But I would ask my friend, who did not like what Mr. Naidu said, to take note of the situation here.

(I have just now got a telephone trunk-call from Madras. I request my wife to go and attend to it. I shall finish in two minutes).

Everywhere all over India we do not have the same mind in certain matters; and

you should know that India is a very vast country and does not have exactly similar conditions everywhere. There are people who passionately love their own languages as much as they love their mothers, and there is a tremendous amount of feeling now in many parts of the country for their mother-tongue. We should think, those of us who have come from North India that it is our duty that we study the situation here about language and culture.

What does **Culture** consist of? To my mind, it is based on three things. First of all, there must be in Culture a Note of Intellectualism, and then secondly there must be a Note of Universalism; and thirdly, there must be a Note of Imagination; all of which are very necessary. This Imagination means your ability to put yourself in the other fellows' place, to find out why they should behave in a funny way, or in an objectionable way. Then alone you will be able to approach them, and bring about the necessary atmosphere of peace and harmony. This is very vital, particularly for those against whom accusations are made, and motives are implied. They ought not to force the pace of the Wheel of Time.

This is an admonition which I would like to give as a Professor. It is meant in

a very friendly spirit, and in a very sympathetic spirit, and I would hope that you would take it for what that spirit is worth.

This is all I have to say; and I thank our Host for all the great things he has been doing here, which you should understand.

Before I came to Coimbatore I had heard about Mr. Naidu. I should not say a lot about what I have been seeing, but only something about what Mr. Naidu himself told me – and actually it is fully borne by facts. – By that for 25 years he was preparing in life and for 25 years he was making money. When he was 50 he gave all his earnings, coming to about over eleven lacs of rupees, for the amelioration of the condition of the people, through science; and that would be a great thing for, any man. Mr. Naidu may have his own crotechets, and he may like certain things and may not like certain things. But he is a great man, and a lover of man. We should know his work more intimately. This is my appeal to you.

Thank you very much.

Speech by

Dr. S. M. Katre

Friends,

We are meeting here in an atmosphere of linguistic studies. You might be aware of all kinds of languages. But I would like to bring to your notice one particular kind of language, which unfortunately, I am not privileged to speak. That is the language of 'silence'. You remember, that Mahatmaji used to observe one day in the week "Observing of Silence". Sometimes silence is more eloquent than the most direct kinds of speech. We know language is a barrier. We talk about the Tower of Babilonia and so forth. But I would like to assure Mr. Naidu and others who are not, perhaps as well versed in linguistics as we profess to be, that one of the aspects of the linguistics is to find the common mean not only among the languages of India but in human communication. That is the one language, which concerns all the other kinds of forms. That is the language of understanding. It is the language of love.

Mr. Naidu did make some references to novels and other kinds of things. I am not referring to that kind of feelings. It is the kind of feeling that Lord Buddha spoke about. And I would like to show our host that while there are many objectives from linguistics and there are many ways in which linguistics could be of use to our nation. Linguistics can also bring about the same critical scientific approach to all problems on which it is usual for us to impart our non-linguistic feelings that is to say I use the word non-linguistic in a sense not having proper appreciation of linguistics. So with these few words, I should like to have again the privilege of speaking to you on this language of silence.

Speech by

Dr. Murray B. Emeneau

Mr. Naidu, colleagues, students and friends,

I am taken by surprise. I didn't know that I would be suddenly asked to speak. I must express our deep gratitude to Mr. Naidu and to all our friends in Coimbatore, who have been so hospitable, so kindly and so loving to us during the course of this Summer School of Linguistics.

I have said before that 20 years ago I fell in love with India, and that I have not fallen out of love with it since. This particular session particularly, increases my love for India - and I am not using 'love' in the way in which Mr. Naidu, I think, is using it, but in the way in which Dr. Katre intended to use it. It is the feeling of fellowship and affection that one human being has for all other human beings or for any class of human beings that he may be speaking about.

My love for India is not merely professional, though in a chaurinistic way,

as a professor of Sanskrit, I have the most tremendous admiration for India and for Indian achievement in many fields and especially in the field of linguistics. Dr. Chatterji refused to be chaurinistic in speaking about India's achievements in linguistics. He might not, he didn't need to be so modest. Any professor of Sanskrit, Indian or otherwise, may be chaurinistic in that way. Panini was the greatest grammarian who ever lived, and Panini and his achievement are a source of pride to India and to any linguistic scholar who is concerned with India.

Modern linguistics has received its inspiration time and again from the achievements of Indian linguistics.

It was Sir William Jones, in 1786 this time, who started the whole business of modern linguistics, and again and again Western scholars, Whitney in America and the great succession of German scholars, have steeped themselves in Indian linguistics of over 2000 years ago and have made tremendous advances. The latest perhaps was the American Leonard Bloomfield, who used Panini as a bedside book. This is perhaps peculiar, but he found in Panini, a descriptive treatment which one may regard as certainly perfectly scientific,

and a great proficiency of technique which is certainly scientific in spirit.

With these words I have perhaps come close to the limit of intelligibility for those who are not linguistic scholars and I should close.

I want again to say how much I appreciate having been able to come to India this time after a lapse of 20 years and being able again to revitalize my memory of Indian languages and Indian linguistics.

Thank you.

Speech by

Dr. BANERJI.

Mr. Naidu, Ladies and Gentlemen,

I won't say more than 3 words or best 3½. All I want to say is this. That we have been gathered here for 4 weeks now, almost 4 weeks, to study the science of languages and it has any practical value at all, in our every day life and attitude.

It should teach us tolerance. We have in our midst a scholar of eminance who is an authority on the linguistics of Sanskritic languages and who is also an authority on the linguistics of the Dravidian languages.

May I humbly suggest to all who are present here that we try and to take a leaf out of his book.

Speech by

Prof. T. P. Meenakshisundaram Pillai

Friends,

Mr. Naidu is an enigma. Most of you have not understood him. I wish you had come into closer contact with him. If you had only occasion to read these saying of his hanging all round in this hall you may have a glimpse of his inner personality. Look at that over these "Do you know who are the enemies? No. 1. Parents" Well, he is in his own way, a kind of a Bernardshaw, stressing the half truth very forcibly.

Possibly some of you might have gained the impression that he is a person who is always praising Tamil. But he says that Tamil pandits and Tamil scholars are enemies No. 1 of Tamilnad. I had occasion to listen to that kind of speech. There is some truth in any statement like this. His idea is to give them force so that we may not forget the other side of the picture. He himself says he knows Hindi. He says he has forgotten it. Let me assure you, he has not forgotten it.

India is going to be great, because it has to show the way, how different

languages could live and prosper together. The co-existence of languages seems to be a difficult problem, not only in India but all the world over. But unfortunately in India we have a great number of languages and therefore we have to solve the problem.

One way of solving is the way of the politicians. You know this method creates more difficulties than solutions. I had been a politician and I know what I am talking. I have however forsworn politics. Now I am a simple teacher and nothing more.

To me Tamil is indeed the sweetest language, because I learnt it through the milk of my mother. What can be sweeter to a man than his own mother's milk. But that reminds me, that every other language is sweeter to the speaker of that language. Nothing can be sweeter to the Hindi speakers than the Hindi they speak. Nothing can be sweeter to the speaker of Telugu than his own Telugu. That kind of realisation is necessary.

There are superstitions in all walks of life and I am afraid there are many superstitions in the world of languages as well. We must understand this fact. We must try to study languages and linguistic problems from a linguistic point of view,

from a scientific point of view. That is what we are here for. Our Naidu realises the necessity for peace and sympathetic understanding in this land, which is quarrelling over languages. We linguistics are not politicians. We do not know what policy the Government would follow. But we as Scientists know certain (truths), certain things which have been found to be true by the students of science of language from the time of "Panini" and "Tholkappiyam". We shall explain this unto the world. If the politicians have any ears, let them be benefitted by it. Mr. Naidu wants you to know the feelings of the South, and I wish you carry some impressions about the feelings here. I am a student of Science. I don't want that you should join this party or that party. The unity of India, nay the unity of the world is much more important to a student of Science than anything else. We are after all the citizens of the world and citizen of the universe, if I have to speak in terms of Indian Phylosophy and Indian lore. Now are we true to that great heritage of India, which we have been ever praising. Try to look at everything from that point of view.

I used to read in our Tamil literature about the prominent place given to "hospitality". Almost the first chapter of

Thirukural deals with this hospitality, and I could not understand it, till I came to Dr. Naidu. Even though he said so many harsh things which were not palatable at the first instance, we realised soon his loving heart, the heart which was throbbing in sympathy. He was talking of some novels and it is unfortunate he was using that sacred term "Love" with references to these where he ought to have words like physical passion. Love is something divine. He must excuse me for saying that. I find that kind of divine love, coursing through his veins. He is nothing, if he is not that merciful love. He has been so kind, but we find that hospitality almost everywhere, in Coimbatore. Some of us used to speak disparagingly of this Kongu country and we used to talk of simpletons as Kongans. But I do not think we can dare do that now. From whatever part of Tamilnad we may come, we all find that the Kongans are the leaders of the Tamilnad.

You see in this place the industrial development. You look at these students, young men who have thronged to this institution to undergo training for 6 weeks and learn everything about radio, or learn everything about the automobile. I heard, some of the students trained here and they

confessed they have been immensely benefitted. Then I thought we are also doing something like that, to work wonders within 6 weeks in our Summer School. Yes Prof. Emeneau is really working wonders. Dr. Fairbanks is also really working wonders. So also our Prof. Burton Page trying to teach us the Queen's English, its correct pronounciation, though he begins at 5 O'clock and goes on till 7 O'clock when we sometimes like to doze and sleep rather than listen to him.

Now the wives of American Professors, I had occasion to move with them. My mind goes back to Bhamati, the great commentary on Sankara's commentary itself. That commentary was named after, the commentator's life, because she made it possible to come to light after 12 years of her devoted service to her husband. Well these American women are like that Bhamati. I wonder what would have been the fate of these American scholars and professors but for their wives. I am not saying our wives are anyway worse. I must also thank them, for making us what we are.

I was wondering when the Annamalai University undertook to invite the Summer School, where we could locate it. I had to approach Principal Damodaram and

Principal Krishnamurthi. That is, I had to tell them that Linguistics has got something to do with engineering in modern development in technology and that therefore he must help us especially to build a phonetic laboratory in the Annamalai University. The modern developments in the theory of communication came from the Engineers and from this Engineering point of view, he must help us. That appealed to Principal Damodaram. That way I roped him in. The problem of accommodating all of these students was in a way solved, when we saw that beautiful and palacious hostel newly built for his college of Technology. Then what about accommodating Professors like Chatterji and others who are old and who have to be specially looked after?

Well, Mr. Naidu thinks that he is very clever. But let me tell him that I was cleverer than him. I duped him. I brought a letter from our Vice-Chancellor. By some mistake made in our office, there was reservation made only for 1 week. from 4th to 10th May. When he said that, I was alarmed; I did not know what to do. Then he was so kind enough to say that all the buildings could be reserved for a month. We were thinking of accommodating all the American Professors in the President

Bungalow and in the Gopal Bagh. But we were sorry that they had made other arrangements, especially Prof. Emeneau.

Therefore, we have to really thank Mr. Naidu and I do not know whether he himself has any idea of the Royal way, in which he welcomes and treats the guests in the Gopal Bagh. Gopal Bagh – I think, he purposely makes it assume an Industrial Factory atmosphere. But look at the inside. It is always like him. You see his speech is sometimes harsh. But inside it all there is the loving heart. So also you see he brings up in, in the midst of this factory and exhibits his love, and there is the man. You must carry the impression of the real man. Therefore I am very grateful to Mr. Naidu, but for whom I do not know what could have been done to accommodate especially our older Linguists. He is very angry with me that I am not staying with him here. But as I told him, I had to look after others and therefore I prefer to reside outside this Gopal Bagh and deny myself the daily contact of his loving heart. Let me once again thank you all for the kindness with which you have responded to his invitation. I must thank the Professors, their wives and the Registrants and the guests, who have come. Let me close by once again thanking Mr. Naidu.

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